

SOME  
ACCOUNT  
FROM  
COLCHESTER  
OF THE  
**Quakers Errors**



Against the very Foundation of the

Christian Religion ;

So Fairly and Ingenuously Collected from some of their Approved Books and Authors, that neither by Curtailings nor Additions can there be any Perversions or Abuses pretended ; as do witness all the Persons whose Names are hereunder written ; who for their own, and the Satisfaction of their Neighbours, have with all Impartial Care and Niceness, severally and distinctly compared the Quotations following with their proper Originals.

FROM Truth Defending the Quakers and their Principles ; Published and Written from the Spirit of Truth.  
by G. Whitehead, and G. Fox Younger, 1659.

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S I.

## § I.

Pag. 7. Quest. 7. *Do you esteem of your Speakings to be of as great Authority as any Chapters in the Bible?*

*Ans.* That which is spoken from the Spirit of Truth in any, is of as great Authority, as the Scriptures or Chapters are, and greater; as Christ's Words were of greater Authority when he spoke, than the Pharisees reading the Letter; and they in whom that Spirit speaks not, are out of the Authority of the Scriptures, and their Speaking we deny.

## § II.

P. 18. Q. 29. *Is the Moral Law, or Ten Commandments, a Rule to the Christian's Life; or is it not?*

*Ans.* Thou might as well ask, If the Moral Law (as thou call'st it) be a Rule to Christ. For the Christian's Life and Rule is Christ, who is the End of the Law for Righteousness, who came not to destroy the Law, but to fulfil it.

## § III.

P. 20. Q. 35. *Did Richard Hubberthorn well, in writing that Christ's Coming in the Flesh was but a Figure?*

*Ans.* Could Christ have been said to have been Transfigured, if his Coming in the Flesh had not been a Figure or Example, till his Glory was revealed? And hast thou not read, that he was the express Figure of his Father's Substance? Instead of which it is Translated he is the Express Image, &c.

## § IV.

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P. 20. Q. 36. *Did that Quaker sin therein, or not, who brought lately on the Lord's-day an Old Doublet into Doctor Gell's Church in London, and sate upon the Communion-Table mending it, while the Doctor was Preaching, the Parishioners forbidding him.*

*Ans.* What! Wilt thou still continue a *Papist*, that thou countest it such a great Crime, to work upon the Communion-Table, as if it were a more Holy Place than another? And like a *Papist* thou callest the Steeple-house the Church, which thou hast no Scripture for: And if any *Quaker* did as thou sayest, whether thinkest thou was his Working there, or a Priest's Preaching for Money, and setting forth his Ware on Sale there, (as in a Market-house) the greater Offence? And where dost thou read in the Scripture, that Men must do no Work on the First Day of the Week.

## § V.

P. 23. Q. 43. *When you tell us you have Faith in Christ, do you mean Christ whose Person is now ascended into Heaven above the Clouds, or do you mean only a Christ within you?*

*Ans.* Here thou would make Two Christs, a Christ whose Person is above the Clouds, and a Christ within; but how provest thou Two such Christs? We have Faith in that Christ that descended from the Father, who is the same that ascended far above all Heavens, that he might fill all things; and this Christ we witness in us, who is not divided.

## § VI.

P. 65. *Christopher Wade* affirmeth, That our Blessed Saviour doth Instruct Men to lay fast hold of and to abide in such a Faith, which consisteth in himself, being without Men.

*Ans.* That's contrary to the Apostles Doctrine, who Preached the Word of Faith that was in their Hearts; and the Saints Faith stood in the Power of God which was in them.

## § VII.

P. 24. Q. 54. Do not you, G. Whitehead, Blasphemously take to your self an Attribute of God, while you pretend ordinarily to know the Hearts of Men, and tell Mr. Townsend of Norwich, ( in the second Page of your *Ishmael* ) That the Light of God is departed from his Conscience?

*Ans.* I take no Attribute of God to my self, but what God hath given me, by whose Gift I witness that Promise fulfilled in me; Ye shall discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not, Mal. 3. 18.

From the Book, *The Light and Life of Christ within*;  
Published by G. Whitehead, 1668.

## § VIII.

P. 38. *Bapt.* Now the Quakers would be so far from directing Men to the Material Temple, that they make it but a vain thing to look to *Jerusalem* to the Anitype of that Temple, viz. to Jesus, as he was there Crucified, or to that Blood, that was there shed for Justification, p. 24.

*Ans.*

*Ans.* The *Quakers* see no need of directing Men to the Type for the Antitype, *viz.* neither to the outward Temple, nor yet to *Jerusalem*, either to Jesus Christ, or his Blood; knowing that neither the Righteousness of Faith, nor the Word of it, does so direct, *Rom.* 10. And is it the *Baptists* Doctrine to direct Men to the Material Temple and *Jerusalem*, the Type for the Antitype? What Nonsense and Darkeness is this? And where do the Scriptures say, That the Blood was there shed for Justification? And that Men must be directed to *Jerusalem* to it? Whereas that Blood shed is not in being, *P.* 40. But the true Apostles directed to the Light, ( which is so much opposed by the *Baptists* ) to wait on the Light, for the Blood of Christ to cleanse them from all Sin, *John* 1. 7.

## § IX.

*P.* 56. Again, it is confessed, *p.* 35. That God by his own Blood Purchased to himself a Church, *Acts* 20. 28. Now the Blood of God, or that Blood that relates to God, must needs be Spiritual, he being a Spirit; and the Covenant of God is Inward and Spiritual, and so is the Blood of it.

## § X.

*P.* 61. But mark how one while *W. B.* makes that Blood, and the shedding of it, his Justifier and Redeemer, &c. which he has confessed is not in being; another while, People must seek their Saviour above the Clouds and Firmament, *p.* 13. contrary to the Righteousness of Faith, *Rom.* 10. 6. Another while they must look to *Jerusalem* for Justification, and to the Blood that was there shed, *p.* 24. contrary to *Deut.* 30. 13, 14. and *Rom.* 10. And if Men should look to *Jerusalem* for that Blood, it is not there to be found, for it's not in being, says *W. B.*

## § XI.



## § XI.

From the Book, *The True Faith of the Gospel of Peace contended for, against J. Bunyan*, by E. Burroughs, 1656.

P. 29. Q. 6. *Whether is it possible that any can be saved without Christ manifest within? If no, then whether it is not the Doctrine of Salvation, which is only necessary, to Preach Christ within? And is it not the whole Mystery of Salvation, God manifest in the Flesh?*

## § XII.

P. 30. Q. 12. *Whether dost thou know any Christ, or preach, or profess any Christ, who hath not lightned every Man that comes into the World, with the true Light of Life, or of Condemnation? And is he not a Deceiver, that exhorts People for Salvation to any other thing than the Light of Christ, Yea, or Nay? And how hath Christ lightned every Man in the World, if not within him?*

## § XIII.

From the Book, *The Voice of Wisdom*; by G. Whitehead, 1659.

P. 33. *Priest.* As for our want of Infallibility, 'tis no valid Plea against our Ministry, p. 33. And that the Spirit of God may accompany the Ministry, and the Minister not have the Spirit, p. 46. And to prove these, he hath brought *Acts* 20. 17. and *Mat.* 23. 23.

*Ans.* His Fallhood here appears plainly, for they that maintain Fallibility, and have not the Spirit of Christ, they are out of the Truth, and are Fallible, and their Ministry

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is not of the Spirit, seeing they speak not from the Spirit, but from their own Hearts, which are deceitful, where they want Infallibility ; so out of the abundance of the Heart the Mouth speaketh.

## § XIV.

Solomon Eccles *Letter to Robert Porter, concerning the Blood of Christ.* Vide William Burnet's *Capital Principles of the People called Quakers*, p. 40, 41. Published 1668. not disowned but owned by G. Whitehead, *Light and Life*, p. 58.

*Robert Porter*, take heed of belying the Innocent ; for I hear that thou hast reported to a Friend of mine, that I should say, That the Blood of Christ is no more than the Blood of another Man ; I never spake it, but do very highly Esteem of the Blood of Christ, to be more Excellent, and Living, and Holy, and Precious, than is able to be uttered by the Tongues of Men and Angels ; I mean the Blood that was offered up in the Eternal Spirit, *Heb. 9. 14.*  
 Not ~~the~~ the Blood that was forced out of him by the Soldier, after he was Dead ; who before that bowed his Head to the Father, and gave up the Ghost. But thou sayest, That was the Blood of the New Covenant, which was shed after he was Dead, which I do deny ; yet I did say, that was no more than the Blood of another Saint.

These were my words, which thou art wrestling to thy own Destruction : And for the other Lie that thou chargest me withal, that I should say, That the Blood of Christ should fall to the Ground within a Twelve-month, it is false, and never was spoke by me. But I did say, That the *Baptists*, and *Independants*, and *Presbyterians*, and *Pope*, are all of one Ground ; and none of you understand the Blood of Jesus Christ no more than a Brute Beast ;  
 therefore

therefore Repent, for God will suddenly Overthrow your Faith, and your Imputative Righteousness too. For the Imputation of Christ's Righteousness, which he did at Jerusalem, and without the Gates, the Pope, the Episcopal, Independants, and Baptists, shall fare alike, and shall sit down in Sorrow, short of the Eternal Rest: But the true Imputative Righteousness of Christ we own; but it is hid from you all, till the Lord do open an Eye within you.

Colchester, July 4. 1699.

*William Shelton, Rector of St. James.*

*David Kennier, Rector of St. Maries.*

*Daniel Gilson, } Nonconformist Ministers.*  
*John Gledhill, }*

*John Hoit,*

*Edward Jones,*

*Arthur Winsley, Jun. Tho. Reynolds.*

*Oliver Burkin,*